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A
S E R M O N

Preach'd to the

Protestants of Ireland,

In and about the

CITY of L O N D O N,

A T

St. Mary le Bow in Cheapside, Octob. 23. 1689.

BEING

The Day appointed by Act of Parliament in Ireland,

For an

Anniversary Thanksgiving

For the

Deliverance of the Protestants of that Kingdom, from the bloody Massacre and Rebellion begun by the *Irish Papists*, on the 23d of October, 1641.

By His Grace the Archbishop of T V A M.

L O N D O N,

Printed for Robert Clavel, at the Peacock in St. Paul's-
Church-yard. 1689.

Printed for Robert Clavel, at the Presses in St. Paul's Church-yard. 1839.

By His Grace the Archbishop of CAM.

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Being
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A T
CITY of L O N D O N,
In and about the

Associates of Ireland
Trascribed to the

SS EIR M O N

To the Right Honourable
Sir T. Pilkinton,
LORD MAYOR
OF THE
CITY of LONDON.

My LORD,

THE City deserves all the Acknowledgments that we can make; she not only weeps and rejoices with us, when we do so, but helps us to rejoice also, by refreshing the Bowels of many that are ready to perish; and while we so freely reap of her Temporals, it is but just that we sow unto her of our Spirituals, in hearty Prayers to God for her, that as by her publick and private Charity she is entituled to the Character of the Good Man, who, the Psalmist says, is ever mercifull and

Epistle Dedicatory.

liberal, so she may inherit the blessing, that her Righteousness may remain for ever, and her seed be blessed.

Your Lordship having, with the Sheriffs, and several of Your Brethren, honoured my poor Countrey-men, and Fellow-sufferers, with Your Presence on our solemn Anniversary, this Sermon is made publick at Your Lordship's instance, as an argument of respect to Your Pleasure, and testimony of Gratitude to Your Lordship, and the City, in the name of my Brethren, the Protestants of Ireland, as well as of,

My Lord,

Your Lordship's most obliged,

and most humble Servant,

JO. TUAM

A SER-

A S E R M O N

Preach'd to the
Protestants of IRELAND.

In and about the
CITY of LONDON, &c.

Psalm 102. 13. *Thou shalt arise, and have
Mercy upon Sion; for the time to favour her,
yea, the set time is come.*

WHO was the Pen-man of this Psalm, we are
not much concern'd to enquire; the Style and
Composure of it very well answers the Title
it bears; 'tis a *Prayer of the afflicted, when he is over-
whelm'd, and poureth out his complaint before God; and is
reasonably suppos'd to be endited by some devout Per-
son of the Captivity, in the dawning of their Delive-
rance; and the words of the Text are the key that opens
and leads into that Exposition, and so may afford us an
occasion of Meditation, either upon the dark or bright
side of Providence, upon the sad Subject of the present
State of the Church and Kingdom to which we belong,
or the Mercies formerly vouchsafed, or now hop'd for,
from the same Good and Almighty Conduct, which*
both

both *bath, and doth,* and we trust will still deliver us from those unreasonable men, who have twice, in the memory of many yet living, and of some that hear me, shewn their irreconcilable hatred, both of our Religion, and our Nation; in Robbing, Plundering, Murthering, and Banishing such as liv'd Peaceably, Neighbourly and Hospitably with them; and all this for no other Reason, but because *after the way which they call Heresie, We worship the God of our Fathers*; or, because we adhere so firmly to the Interest of this Kingdom, from whom we have learned both our *Language,* and our *Catechism*; whose Blood is in our Veins, whose Speech is in our Mouths, and whose Faith and Worship is in our Hearts; whose kindness to us has cost them so much to defend and to relieve us, and for whose preservation they are still ready to spend, and to be spent, not only in Eleemosynary Charities, but National Assistances, *in the publick Style of Life and Fortune,* for our Restauration.

And on this account our State differs so much from that of the *Jews*, represented in this Psalm, that the Text may not seem well chosen; for we do not *sing the Lord's Song in a strange Land*: We are here Exiles indeed, but not Captives; while our poor friends left behind are Captives, though not Exiles. We are not gall'd with any taunting or reviling Speeches: The *Songs of Sion* are not matter of profane Mirth and Drollery, but of Devotion; and we are encourag'd, and honour'd by a full and solemn Presence of the *Authority of this Great City*, which is come hither, to magnifie the Lord with us, in the Celebration of the days of our *Purim*, and to praise him for our Deliverance from that bloody Massacre design'd against *All*, and with cruel and barbarous Circumstances acted upon many, many Thousands of the Protestants of *Ireland*; beginning on the the 23^d of *October* 1641, by the bloody and merciless Papists of that Kingdom.

A Day

A Day, never to be forgotten, being turn'd from sorrow to joy, and from mourning into a great Day of Feasting, and sending Portions to one another, and Gifts to the poor, *Esth. 9. 22.* A Day, which by Gods Providence, turned the evil upon the Contrivers, so that *Haman* and his Sons were hang'd upon the Gallows set up for *Mordecai*. A Day, appointed (as the *Fifth of November* here, for the *Gun-powder Conspiracy*) by Act of Parliament there, with special Offices and Prayers for the Service, that it may be remembred and kept throughout every Generation, that the Memorial of it, should not perish from our Seed. But a Day now defecrated and profaned, and the Act whereby it was appointed, repeal'd by those, who instead of building, pull down the Tombs of the Prophets they slew, as if they either denied the fact, or approved the doing it; the first of which, they may do, with as much truth, as the latter with justice; but for whatever Reasons it is, that they have taken off this Record and Monument of their Rebellion, it is notwithstanding written in a Book, where nothing but Repentance, through *his Blood*, that speaks better things, can wipe it out, and which I heartily pray God to grant them. Since without that, in vain do they wash their hands like *Pilate*, from the Blood of the Innocent; in vain, do they protest against the Fact, so Notorious, so Infamous to the World.

For, O thou Enemy, tho' thou now Writest after the first Copy, as *Draco* did his Laws in Blood, tho' like the great *Abaddon*, thou burnest Countries, and destroyest Cities, and their Memorials may perish with them. Yet the Lord shall endure

for ever, he hath prepared his Throne for Judgment. When he maketh Inquisition for Blood, he will remember them that shed it, and not forget the cry of the humble. Psal. 9. 6, 7, 12. God will not always sit as an unconcern'd Spectator, for he seeth that His Day is coming, and he will arise and have mercy upon Sion, when the set time is come.

The Psalmist, here seems like a man broken out of a Cloud, that had past the Pikes of many difficulties; that after a long Siege, & many Storms, being scarce able to resist another Assault, by the Evidence of things not seen, discovers a seasonable succour approaching for his Relief: Where we may observe his Sense and his Faith.

I. His Sense of his present Condition, set forth with great variety and Life of Expression, he dresses himself with all the Metaphors of sorrow, and sharp resentment, borrowing similitudes from such things, as best express a very melancholy and hopeless Estate, from the *burnt Hearth*, and the *vanishing Smoak*, and *withered Grass*; from the Inhabitants of Retirement, and desolate Places; the *Pelican in the Wilderness*, the *Owl in the Desert*, and the *solitary Sparrow on the tops of Houses*. He sees none, but Enemies wagging their Heads, scorning and reproaching him; enraged even to fury and madness, and sworn to his Destruction, upbraiding him with his sufferings, and the cause, for which he suffered; so that he stands like the Church, bewailing her self in the *Lamentations* 1. 12. of which there is too lively a Copy in our Country at this time; *Is it nothing to you, all ye who pass by, behold and see, if there be any sorrow, like unto my sorrow, wherewith the*

Lord

Lord hath afflicted me, in the Day of his fierce anger ? And this was the very sting of his affliction, he complains not so much of what he felt, as he grieved that God was displeased. *I have eaten Ashes like Bread, and mingled my Drink with weeping, because of thine Indignation and thy Wrath,* as a Child that receives Correction kindly, fears not so much the punishment, as his Fathers anger ; weeps not so much for the smart of the Rod, as he melts for grieving a tender and indulgent Parent. Such was the Condition of the *Psalmist*, and his *deep Sense* of it : But where Sense fails and leaves us destitute, Grace comes in as a present help, which we may next consider.

2. *The Triumph of his Faith.* For if Nature will return into the bosome of our Earthly offended Parents, Grace and Compassion will more freely and fully flow from the Bowels of the Heavenly and Eternal Father. *I know that my Redeemer liveth, saith Job ; and thou shalt endure for ever, saith the Psalmist ;* thou art an Eternal Spring of Life and Comfort, and tho' *my days are like a shadow that declineth*, yet in thy Light, I shall see Light. *For thou shalt arise, &c.*

That then which arises from the Text for our Instruction ; is,

1. That tho' God may suffer his Church and People to be sometimes in a suffering and low Estate, yet he will in the best and fittest time, relieve and restore her.

2. That the belief of, and dependance on his Providence, is in all such afflictions, the greatest Joy and Comfort.

The First of these has two things to be considered in it: The *Affliction* and the *Deliverance*.

1. The Church and People of God may be, and often are in a low and calamitous Condition. That outward Splendor, and worldly Pomp, should be a note of the True Church, seems a Solecism in the Faith of those that believe in a *Crucified Saviour*. 'Tis the Doctrine of the *Alcoran*, and possibly it will not long be so, but it is not of the *Bible*; it might be the Faith of *Porphyry & Celsus*, & the Enemies of the Cross, but we have not so learned Christ, who know the Captain of our Salvation was *Consecrated* by suffering: And did they of the *Roman Church* remember from whence they are fallen, they would change their Note, for if that Church was true, when so Famous for her *Martyrs* and *Confessors*, the Splendor of the present, is no certain Mark of her being so. Their outward State seems as different as their inward Faith, or their Manners: Let that Church, that has not suffered, stand forth, that we may see her climb alone into Heaven, let her cast stones at those Churches that have, that She may even thence, be convinc'd of sin, since all *that will Live Godly*, have, or shall *suffer Persecution*; being thereunto appointed, as Exercises of their Graces, Trials of Faith and Patience, Sincerity and Love to God, Chastisements for her Failings, Medicines for her Infirmities, and Means and Instruments of her Triumph. No privilege can secure those that sin, from suffering, if God has not wholly cast them off as incorrigible; being *Abrahams Seed*, and the *Temple* of the Lord; being *Vicars* of Christ, and *Successors* of his Apostles, will rather aggravate both the sin and punishment of them that are so, or call them-

themselves so, when they are not; nor would this seem strange, if we consider the Churches sins, or the advantages of affliction, how just the Punishment, how sanative the Medicine.

1. Her Sins, are more provoking than others, and reflect greater Dishonour upon God and His Government, and presidency in his Church, as if he were the *Patron of Sin*, or *Respecter of Persons*, allowing that in her, that He punishes in others: Her Sins are against more Light and clear Conviction, and he that *teacheth man Knowledge, shall not be punish'd*: They are Affronts of greater Love, and Grace, and Violations of the express Covenant, by which they become *his People*: And therefore, the nearer any draw to him, the more severely will he correct them. *You only have I known, saith the Lord, Amos 3. 2. Of all the Nations of the Earth, therefore will I punish you for all your Iniquities.* Judgment shall begin at his own House, that being Chastned of the Lord, it may not be condemn'd with the World. Which leads you to Consider,

2. The Advantages the Church may receive by Her Afflictions. I shall name but a few of many. As,

1. Affliction is a great Instrument in the Reformation of our Morals, and 'tis a great Help to Devotion. *When he slew them, then they sought him, and turn'd early, and enquir'd after God.* It humbles men under the mighty Hand of God. *When thy Judgments are in the World, the Inhabitants of the Earth will learn Righteousness.* It opens the Eyes, and calls forgotten Sins to Remembrance. It embitters Repentance, by causing

sing sad Reflections on the Fuel their Sins have brought to the common Fire, how far they have join'd in the *National Sins*, and contributed to the *National Judgments*.

2. Affliction in the same common Cause, disposes men to mutual Compassions. It sweetens the bitterness of Zeal and Livor. It makes us set a greater Value on *Charity*, and esteem it a *more excellent Way*, than Parts, or Gifts, or Notional, or meer Ritual Religion. It lets men see the Folly and Mischiefe of Contending about *Opinions*, that may be, or may not be assented to, without Prejudice to the *Faith*, or about *things* that may be, or not be done, without Prejudice to the *Unity* of the Church. That we must *bear one anothers Burdens*, and remit even of our *Rights* for Peace sake. That as on the one side, the Church should not make too much Use of that Power, which undoubtedly She has, of determining the Circumstances of Worship. On the other, Her Children must not use the Liberty, which undoubtedly they have in the *Common Charter* of Christianity, to *cloak* their *Disobedience* to such *By-Laws*, as are thought expedient by Governours in the Fellowship or *Communion*, of which they are, or by the *Lot of Providence*, ought to be Members: That so, both may meet in that *Temper*, that may heal the *Schism*, and unite all that agree in the *Common Faith* especially, so entirely, that by Her Beauty and Order, the Church may become *Terrible as an Army with Banners*. This is a Duty, which our late common Danger sadly convinc'd most Men to be very necessary, and as there is no doubt of the Faithfully

therly Condescendings, and Indulgence of one side, so it is to be hop'd, the other will not remove further, and rise higher, or be like froward Children, whom nothing will please, but the Rule and Government of the Family in their own way. And since we ow'd our Dispositions to Peace, to our Afflictions, let us have a Care, if we so soon forget the Lesson we had almost learn'd, that we provoke not God's Judgments, to teach us it again, by the same *Discipline*; and let all see, to our shame, that *Protestants* will be no longer quiet, than the Rod is on their Backs: That while the Storm blows, or the *Roman Eagle* is in the Air, the Chickens will flee to the Covert, and take Sanctuary in that *Church*, which, as the *King* in His late Gracious Speech, as truly as *gratiously* saith, *is one of the greatest Supports of the Protestant Religion in general,* and which would, to justify His Royal Word, as well as for other Reasons, gather all the Parts of it under her *Wings*, as a *Hen* doth her *Chickens*, but they would not: But as soon as the Sun shines, and the Bird of Prey is remov'd, too many begin again to scatter and divide, and quarrel, as if they would pick out their *Mothers Eyes*, and then one *another's*. But if nothing but Affliction, will make us in Love with Peace, and with one another, for my part, I think it so great a Duty, so much a greater Blessing, than any outward Enjoyments, that I shall call for it, and pray for it. Welcome *Affliction*, and welcome *Persecution*; nay, which I thought I should never say, welcome even *Popery*, that will *infallibly* bring both; but welcome as a *Viper*, only because it brings with it, an *Antidote* for its own *Venom*.

3. As the Churches Sufferings disposes Men

to

to Charity, and to despise those small things, in which they differ'd, so it is an Occasion of settling, and rooting their *Faith* deeper in those Articles, in which they agreed, and strengthens their Resolution of continuing in it: For as it is natural to enquire, when we suffer, whether the *Faith* be worth the *earnest Contending for*; they then discern a New *Light* shining upon it, and opening their Understandings; discover many *New Arguments*, and more Force in the *Old*; and those Doctrines approve themselves to their *Judgments*, which before they took much on *Traditionary Trust*; so that they value their Religion, and those that teach it, much more, than before; and discern more Errours, and more Capital Ones in their Adversaries. They did not think either their Superstition, or the Men, half so bad. They did not think their Worship was so foppish and impure, till they saw it with their Eyes; what *sapless Prayers*, and how ill directed, they used, in Comparison of their own *rational and edifying Service*, dedicated to God alone. How little they were to be trusted in expounding *obscure Texts*, that obscur'd the *plain, and self-evident*, they did not till then discern. They saw not at first, the *Tyranny* over Conscience, design'd to be brought in, under the Pretence of *Liberty*. They were almost made to believe the *Paris Massacre* was a Fable, by those that affirm'd there was no *Dragoon Reformation* in *France*. That the *Gunpowder Conspiracy* was a Protestant Plot; that the Murders in *Ireland* were committed by the Protestants upon themselves. They were almost perswaded of their great *Moderation* in the Use of *Power*, till by the gnashing
of

of their *Teeth*, they saw their *Grinders*; and that they intended to eat up this Church, *as they eat Bread*, while in the Language of the railing Messenger from *Babylon*, they threatned to make it *feed upon its own Dung*. Since therefore it is good for us to be afflicted, since it is just it should be so, let us not wonder, if any time it is so.

1. Let us not think strange of the *Fiery Trial*, as if some *strange Thing* happened to us, nor charge God foolishly, but rejoice in as much as we are *Partakers of Christ's Sufferings*, 1 Pet. 4. 12. *

2. Let none add Affliction to the Miserable, by censuring those as greater Sinners, that are greater Sufferers than themselves: Lest in saying so, they *condemn the Generation of God's Children*. This was the mistaken Rule of *Job's Friends*, by which they condemned him of Hypocrisy. This was a false Measure under the Law, tho it promised external Blessings; as is affirm'd by *David*, Psal. 37. and *Asaph*. 73. Much more under the Gospel, where our Saviour has rul'd the Case expressly, and to our Point. Luke 13. 2. *Suppose ye, that those Galileans, whose Blood Pilate mingled with their Sacrifices, were Sinners above all, because they suffered such Things, I tell you, nay; but except ye repent, ye shall all likewise perish.* But if any shall be so severe upon their *Brethren*, let us take shame with, and as part of our Punishment, not returning the Crimination, but saying with *David*, Psal. 141. 5. *Let the Righteous smite me, it shall be a Kindness; and let him reprove me, it shall be an excellent Oil, which shall not breake my Head: for yet my Prayer shall be in their Calamities; and in their Prosperity too: That that Judgment begun among us, may never pass over to this excellent Church, but that it may be still a Refuge for the Oppressed in the Time*

of Trouble; as in the *Mount of the Lord*, in which *Salvation* is to be seen. And that God would place a Ram for her in the Thicket, a seasonable Relief in every Distress.

Which brings me from the *Affliction*, to the *Deliverance*. Which is

The Second part of the Proposition I offer'd you.
That God will in his appointed and most seasonable Time, deliver his Church out of her Afflictions. Thou shalt arise, and have Mercy upon Sion, for the Time, &c.

Where the Psalmist considers two Things.

First, The Deliverance it self.

Secondly, The Season and near Approach of it. *Set-Time is come.*

First, The Deliverance. *Thou shalt arise and have Mercy.* By arising, is meant God's bestirring himself, and going about some great Action, it is always to some great purpose. *Let God [arise,] and let his Enemies be scattered. I will [arise,] and set him at Safety. Arise and have Mercy.* 'Tis all Mercy, Spring and Stream, the Promise and Reward, no Merit of ours. No Word is so fulsom in a Creatures Mouth. There is Mercy in preserving the Church, the Children in the Fire, and *Daniel* in the Den. *'Tis of thy Mercy we are not consumed.* But *this* Mercy, is in delivering out of it; and 'tis the *Lord's* Mercy. There were good Advocates for the Church, *Nehemiah, Daniel* and *Ezra*; and *Cyrus* was a Gracious Prince, but he was but the Lord's Shepherd, he was but his Servant, *Isa. 44. 28. Whose Heart the Lord stirred up.*

Ezra

Ezra 1. 1. for this great Work. And therefore the Psalmist expects not the Deliverance from him, but God, to whom Mercy and Salvation properly belongs.

We may here consider two Grounds of the Psalmist's Faith: The *Mercifulness* of God's Nature; and his *Promise* General or Particular.

1. The *Mercifulness* of the Divine Nature. 'Tis the Prime Attribute. God in Works of Mercy, is in his own *Place*, his *Throne*, his *Glory*, his *Delight*. 'Tis the most amiable and adorable Perfection. The Crown of his Majesty, *Nulla sine bonitate Majestas*. The Ground of the Creatures Worship, Repentance and Confidence. His *Immensity*, *Omnipotence*, *Power* and *Justice*, are full of Smoak and Fire, too big to be conceived, too tremendous to be thought on, divided from his *Mercy*; we think of them with Confusion and Amazement, and can no more come near them, than to the *burning Mount*. They may be for us, but they may be, and often are against us; but *Mercy* is ever on the Sinners side, a Friend to Misery and Trouble. With what *Injustice* to God, and *Discouragement* to Creatures, do some Men represent him? as if he were the *Destroyer*, not the *Preserver* of Men; as if he waited for Advantages against us, instead of waiting to be Gracious to us. Under the Shadow of this *Attribute* every distressed Creature seeks for Shelter, by a rational Direction. The *Ninivites*, Strangers to Revealed Religion, fled to it, and found Safety under its Wings, tho the *Time*, yea the *Set-Time* was appointed for their Destruction, and therefore there is more hope for *Sion*, even upon this Ground. But there is more yet: For,

2. The Psalmist's Confidence was not built only on this General Foundation, but on God's Fidelity, his Justice to his Word and Promise.

1. There are the General Promises of Mercy to penitent Sinners intersperst throughout the Bible, which it were endless to enumerate: by which it becomes as just with him to pardon Sin repented of, as to punish it, when it is not. The *Mercifulness* of his Nature moves him to make such Promises; his *Veracity and Justice* to keep them. What a beating is there in his Heart, what a Struggle, when the Sins of his People force him to his strange Act? *Hos. 11. 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? viz. to the Assyrians, their Enemies: My Heart is turned within me, my Repentings are kindled together.* But this Ephraim no sooner bemoans himself, but God's Bowels yearn over him. *Is Ephraim my dear Son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still, therefore my Bowels are troubled for him.* Here's the *Mercifulness* of his Nature. *I will surely have Mercy upon him, saith the Lord,* there's his Promise to back it, *Jer. 31. 20.* And in the midst of all his Judgments he still remembers *Mercy*. God had often threatned the Jews, even to Captivity, and Desolation of their Country, that they should *pine away in their own and their Fathers Iniquities*, but yet, when their *uncircumcised* Heart should be *humbled*, and they should accept of the *Punishment* of their Iniquity, he promises to remember his *Covenant*, and not cast them away, neither abhor them to destroy them *utterly*; *For I am the Lord thy God, Lev. 26. 39, &c.*

But the Psalmist had not only in his Faith a general View of the Promises, but seems to fix his Eye upon some special Period, when he ventures to tell God, that the *Time of Favour*, yea, the *Set-Time* is come, which was the last and pericse Ground of his Faith in the Churches Deliverance. His Faith was not left at random,

dom, to guess by uncertain Signs and Prognosticks, the Time of the Accomplishment, but was led to it by a clue of special Determination of Seventy Years, to which God had limited the Time of their Captivity; and which being recorded, *Jer. 25. 12. 2 Chron. 36. 21, 22.* Daniel was instructed thereby to understand, that God would in that Time accomplish the Desolations of *Jerusalem*, *Dan. 9. 2.* At which Time accordingly, the Spirit of *Cyrus* was, to the wonder of the World, moved by him, who has the Hearts of Kings in his Hand, to fulfil what had been so long before prophesied of him.

So that having brought the Psalmist just to the Brink of the Deliverance, this may bring to your remembrance the second Point propos'd :

Prop. II.

That the belief of, and Dependence upon God's Providence over his Church, is in all Afflictions the greatest Joy and Comfort.

The very thoughts of this, put a new Air upon the Psalmist's Countenance. We shall discern and feel this more sensibly, if we consider a little, their Condition, in a few Branches. As,

1. Their great sollicitude on account of their Friends left behind in their Country. We find *Nehemiah* very anxious in this Point, *Nehem. 1. 3, 4.* And when he heard of their great Affliction and Reproach, he fell a weeping: He starv'd with them in Prisons, and pin'd with them in Rocks and Holes of the Earth. He heard the *Lamentations* in *Rama*, and saw *Rachel* weeping

ing for her Children, and refusing Comfort, *Jer. 31. 15.* because they were not.

2. The Concernment was greater for the Walls of *Jerusalem* broken down, and the burning the Gates with Fire. This sharpened his Sorrow, and accented his Groans. The supreme Passion was on the account of Religion; so that they often hung up their *Harps*, and set themselves to weep by the *Waters of Babylon*, in the remembrance of *Sion*, where they received many Provocations, though they recommended themselves to Favour, by all *peaceable Demeanour and Prayer* for the Government. For so the Prophet exhorted, *Jer. 29. 7. Seek ye the Peace of the City, and pray to the Lord for it; for in the Peace thereof ye shall find Peace*; Protection being the Ground of both. And if for the Peace of *Babylon* and their Enemies; surely they would do so, without a *Monitor*, for a *Nursing Father and Mother* of their own Religion! But yet for all this, they endur'd many Insolencies, such especially as touch a Religious Soul in the very Apple of his Eye; scoffing at their Religion, *Sing us one of the Songs of Sion*; and, *where is now thy God?* which went like a Sword into the Bones of *David*, *Psal. 42. 10.*

3. A burning earnest expectation of those poor Creatures, for the Glorious Redemption, and panting after the Solemnities of their Worship, as the Hart after the Water-brooks, with the utmost vehemence and impatience.

1st, How joyful now must we imagine such Men, when they see the happy Minute at the Door, and the Prophecies *reeming* to the Accomplishment, in which they behold such faithfulness in God to his Word! and how entirely does the fulfilling of one, make them taste in all other Promises! How do they adore that
wife

wife and over-ruling Providence, that appoints the *Times and the Seasons*, and loses no opportunity; that directs all the Turns and Vicissitudes of Affairs! How do they wonder at the Conspiracy of second Causes, all working together, and moral Agents moving in the use of their own Liberty, and yet carried on by a secret Byass, to bring about the Great Plot of Divine Wisdom; so that it *infallibly* and yet *freely* comes to pass. How these Things are reconcilable, when they thought to know, it may be too painful for them: But we see the Strokes and Interest of Providence in the Revolutions of the World, and are sensible of our own freedom. And however hard it is to comprehend, it is very comfortable to believe, and delightful to observe these Things.

2. But again, as they rejoice in the Cause, so they do in the Effect. Their Union with one another, as in the same Society, increases their Joy mutually; every Man rejoices not only for himself, but for his Brother, and for the Community of the Church. There are several Unions and Combinations among Men, but Religion has its Name for nothing, if it does not tie Men in the strictest Bonds to God and one another. There is a natural Unity in Humanity, a Political, a Matrimonial, an Unity in Blood, and in Friendship; but above all, and which I wish were in you all, there is the *Unity of the Spirit*, in the *Communion* of Saints; all other Societies are but *Corporations*, this is a *Confederation of Souls*. Such are Brethren, begotten of the same immortal Seed by the same Father, born of the same Mother, *Jerusalem from above, the Mother of us all*, Fellow-Citizens, Travellers to the same Country, and Heirs of the same Promises, *Eph. 4. 4.* If then the Relation be so near, built on such Foundations, the Endearments must be very tender, and the Joy mutual; and therefore to see *Jerusalem in Prosperity all the days of*

ones Life, and Peace upon Israel, are esteemed great Blessings, *Psal. 128. 4, 5.* and the Psalmist desires no greater, *Psal. 106. 5.* than to see the good of thy Chosen, *rejoice in the Gladness of thy Nation, and glory with thy Inheritance.* It is this mutual Complacency, that makes it so good and pleasant a thing for Brethren to dwell together in Unity, to walk to the House of God as Friends, and take sweet Counsel together.

3. Their Deliverance was joyful for the wonderful manner of it. They did little more than *stand still*, and see their own Salvation, so peaceably, yet so powerfully wrought, that they hardly believed their own Eyes; they were in *St. Peter's* case, and thought they only saw a Vision; *or were like unto them that dream*; but therefore was their Mouth filled with Laughter, and their Tongue with singing, *Psal. 126. 2.*

The Difficulties they met with, made them only better relish the Mercy; there were many open Enemies, *Sanballat and Tobia*; and some false Friends, even of the Nobles of *Judah, Neh. 6. 17.* that corresponded with them, and hindered their return: But as a Woman forgets her Pain, for the Joy of the Birth, so did they, to see their Nation as it were brought forth in a day; and for the same reason this Church has occasion to rejoice, which for a while *cried, travelling in Birth, and was pain'd to be delivered*, but at length brought forth a *Man-child to rule the Nations*; and is caught up unto God and his Throne, *i. e.* into Royal Government, *Rev. 12. 2.*

But what have I done! The Psalmist in the Text stands but on the top of *Pisgah*, as I have brought him to Mount *Sion*; but the prospect of the Promised Land is so near, that one may venture a little to antedate his Possession, and I wish I could do so with you; but till then, there are two Uses we are to make of this Doctrine, *Patience* and *Prayer.*

1. Since God is so careful of his Church, there is not only great Ground of *Hope*, strong Arguments of *Joy*; but also great Reason to be *Patient*. It is good therefore that a Man should both hope, and quietly wait for the Salvation of the Lord, Lam. 3. 26

We have many General Promises, a whole Chapter full (*Isa. 54.*) to the Gentile Church. *That no Weapon shall prosper that is lift up against it*; No, not the *Gates of Hell*, saith our Saviour; and what is said to all, is said to every part of the Church on the same Terms: And God's Providence hath hitherto so watch'd over the *Reformation*, that it seems his peculiar Care. And tho' we and some others have by our Sins provok'd him for a *small moment*, and in a little *Wrath to hide his face*; yet we doubt not but he will gather us with great Mercies, and great shall be the *Peace of his Children*, *Isa. 54.* And many that are skill'd in *Prophetick Language*, think the Happy Day is not far, and Providence seems to favour the *Prognostications* they make: But in such matters, it is Mens duty to wait for the Issue, and not to run out of Duty to accomplish Prophecies; for God will do his own work; and tho' he sometimes serves himself of the irregular Actions of Men, to bring his purposes about, yet that is no justification of them.

Uzzah, by a well-meaning Zeal, kept the *Ark* from falling; but God was angry with him, and smote him. The Zeal did not justify the irregularity of the Act, tho' God made use of it to a good effect; but if the Effect be good,

I may rejoyce in that. Shall we be angry that the Ark is preserv'd, and not worship before it, because upheld by *Uzzah*? Let us patiently wait for Deliverance, and accept it, tho' it be not wrought in the manner some Men would have it: If the Angel open the Door, (as he did for *S. Peter*) let us go out, tho' neither the High Priest, nor the Roman Governour sign the Warrant.

2. The second Use we are to make, is *Prayer*. God's Promises do not supersede, but suppose and require this Duty, and the Text is an act of *Faith* and *Intercession* together.

Ezra and *Nehemiah* are very instant in this Office, even when the time was set; and *Daniel*, tho' he understood by Books the Years of the Captivity to be appointed, betakes him with earnestness to *Prayer*, and reckons the omission, as one of their great Crimes, *Dan. 9. 13.* and God (after many Promises for the restoring his People) tells them, *Ezek. 36. 37. I will yet be enquired of, by the House of Israel to do it for them.* And tho' the Prophecies in the *Revelations* are most critical in the times, which intimates that they are certainly set, tho' possibly uncertainly understood; nay, the Angel says in the last Chapter, *The time is at hand*, and he which testifies of these things says, *Surely, I come quickly*; yet the *Spirit and the Bride* says, *Come*; and the Apostle concludes all, *Even so, Come Lord Jesus.* Nay, the nearer God draws to us in fulfilling his Words, as Men grow more inquisitive, and are more enlightned, so more Zealous, and (as a Ship that sails fastest, they say, towards the Shore) so more earnest in Prayer for the accomplishment. And I wish we had this Argument of the approach of Our Deliverance.

Object.

Object. But you will say, *The Set times of Deliverance are not discovered to us, as to the Jews: Shew us some Sign, whereon we may ground Our Hope and Joy.*

Ansiv. Tho' to seek after a Sign be no laudable Character in the Scriptures of them that do so, yet I shall try if I can gratifie, that I may instruct you in this.

First therefore, When the *Provocations* of your Enemies are higher than yours, and your *Humiliations* deeper than theirs: When they *boast* and rejoyce that they can do *mischief*, and cry, *Down with it, down to the ground*; and we are humbled to the *Dust* for the Evils we have done, as well as suffer'd; that's a *Crisis* of Judgment on their side, and Mercy on ours. But alas! if all be true that *Each* says of *Each*, God is ill-served on both sides: But take these apart; When the Lusts of Men grow so unruly, that neither Laws, nor Promises, nor Oaths can restrain them, and as if it were a *small thing to weary Men*, by dispensing with and suspending their Laws; but they must *weary God*, not only by sinning against, but rejecting *His* Law. This is one *Sign* that the Harvest is ripe for the Sickle, if we may believe the *Psalmist*, *It is time for thee, Lord, to lay to thine hand, for they have destroyd thy Law.* Psal. 119. 126.

Again, When Men are more sensibly touch'd for the Publick, than their Private Losses, for their *Country* than their *Family*, and for *Religion* than their *Country*, i. e. for God's Honour than their own; that's another Sign (given here by the *Psalmist*) why the *Set time is come*; for thy *Servants take pleasure in her Stones*, and favour the

Dust thereof. The Burnings of their own Houses and Plantations are not near so sensible to them, as the havock that is made in *God's* House and Vineyard, which they cannot think of without the greatest Sense and Sorrow.

By this you may know, how you are qualified for future Deliverances, and how thankful for the past. Thankfulness for Mercies received, is the greatest engagement upon God to give us more: But, if we be not sensible of what we have lost, we cannot be thankful for what we had, and then we stand here as Profane Mockers, and Hypocrites before God; and yet if you reflect on your Deliverance, as you ought, especially on that of this Day, even of *this* same Day, as the *Prophet* speaks, *Ezek. 47. 2.* in which the King of *Babylon* set himself against *Jerusalem*. You cannot but bow your Heads and worship the God of your Salvation, by whom you escaped Death. If we consider the Security the *Protestants* were in, *Charity thinking no evil*, it is a wonder they were not all destroyed, and that any were snatch'd out of the Fire: For who could expect Evil from a People unprovok'd, with whom they had contracted Alliances and Friendships; who enjoy'd equal benefit of the Laws with the *Protestants*, shar'd equally in the Legislative Power and Administration of Justice; had the Bar fill'd with Lawyers of their own Perswasion; had (by Connivence) the toleration of their Religion and exercise of their Ecclesiastical Jurisdiction, and all the Orders of their Hierarchy, thô to the scandal of the Laws against them; that neither these Favours, nor the Fear of the just Vengeance of this Kingdom,

dom, if not of the Almighty, should restrain them from so barbarous a Design? *Tantum Religio potuit suadere.* Nothing but *their* Religion was capable to inspire them to such Cruelty. The Government could not believe it, tho' advertiz'd of it by King *Charles* the Martyr, *March* 16. 1640. half a year before; and by another Hand, a Fortnight. Nay, scarce could *Connelley's* Discovery be credited the very Night before the Butchery: And if Government (that is commonly Jealous) were thus supine, how soundly did the poor Men abroad in the Country sleep, never dreaming of such a Danger, till the *Skein* was at their Throat, or the *Flames* about their Ears? It must make your Ears tingle, and your Hearts ache, should I call to your Remembrance, what you have known, or your *Fathers* have told you; how many they burnt, making Hundreds together to pass through the Fire to their *Moloch*, they in the mean time crying out, *How sweetly do they fry?* forcing Drovers of men and women into Rivers, burying some alive, ripping up Women big with Child: and giving the Infant to the Dogs; compelling the Wife to kill the Husband, and the Son the Mother, and then murder the Son; forcing men to Mass, and then kill them, that they might dye in the true Faith: and when they were tired, boasting and contending who had obliged the Devil most in sending him most Souls. *If this be Humanity, let me live among the more merciful Beasts! If this be Religion, let me live among those that have none!*

I have reason to beg pardon for so melancholy an Entertainment, pouring so much Water into the
Wine.

Wine of your Festivity. But I have done it,
 1. That in Contemplation of what you have escaped, you may be the more thankful. 2. That you may the more detest that Superstition that approves such Cruelty. For Pope Urban the Eighth, in May 43, *ad futuram rei memoriam*, and pity it is it should be forgotten, sends them a Plenary Indulgence, and Remission of all their Sins, on account of those their good Services.

But they Object, *That 'tis disingenuous to reproach men for their sins after Repentance; and they made their Peace with the King, and were afterward good Subjects.*

And I should ask their pardon, if as they shew'd *their Faith by their Works*, they had shew'd their Repentance, by *fruits* meet for it. But as to the Peace and Articles they challenge, 1. It is to be observ'd it was a fore't and after-game, when they had in vain by deputed Commissioners offer'd the Protectorship of the Kingdom to the Pope, to the French King, King of *Spain*, the Duke of *Lorrain*, or any other Popish Prince.

2. They took advantage of the King's ill Affairs in *England*, and were so long before they would conclude, that instead of doing the King Service, it hasten'd his Death; for it was not sign'd till the middle of that Month in the latter end of which he was murdered.

3. After this, they disown the King's Authority in the Hands he placed it, Excommunicating the Lord Lieutenant, the Lord of *Ormond*, and all that adher'd to him, and attempted to seize him in *Waterford*, *Lymerick*, and *Galway*, and deny'd him entrance in other places.

And

And whereas their way of purging themselves is by criminating the Protestants, let the difference be observed between them. The Papists went into Rebellion voluntarily, and by necessity of their Affairs made Peace twice, and as often broke it: And by this their Rebellion, forced some Protestants to take Arms for Bread, and to recover their Estates, under a Power, which they themselves after own'd as the *Legal Authority, and secure Sanctuary for their Lives and Consciences*: And these very Protestants, as soon as they had opportunity, in *Convention*, first declared their abhorrence of the Murder of the Father, even out-running *England* in that matter, and then declared for the Son, putting their Lives and Fortunes in the King's hand, without any *Articles or Conditions*: So that upon the whole matter, the case stands thus; *The Irish Papists said they would serve the King, and did not: Some of the Protestants said they would not, and did. Which of them did the Will of their Father?*

I am sensible how improper such Discourses seem in this place; but when you consider the Latitude these Occasions allow, of making a step sometimes out of the Rode of a Preacher, and the *Truth* of what I have said, and the *Confidence* with which it is deny'd, I shall make no other Excuse.

And what now remains to be done, but while we with thankful hearts remember the great Mercy of past Deliverances, we seriously and sadly bewail and repent of those sins which have brought now the second time the same Judgments upon us; so shall our second Deliverance be greater than the former, and we and our Posterity shall say

as

Jer. 16. 14, 15.

as in the Prophet Jeremiah, *The days come, in which it shall no more be said, The Lord liveth that brought up the Children of Israel out of the Land of Egypt, that delivered us from the Rebellion begun 41; but the Lord liveth, who bringeth us from all the Lands, whither he hath driven us (as when the set time is come) he will bring us again into the Land that he gave unto our Fathers.*

F I N I S.

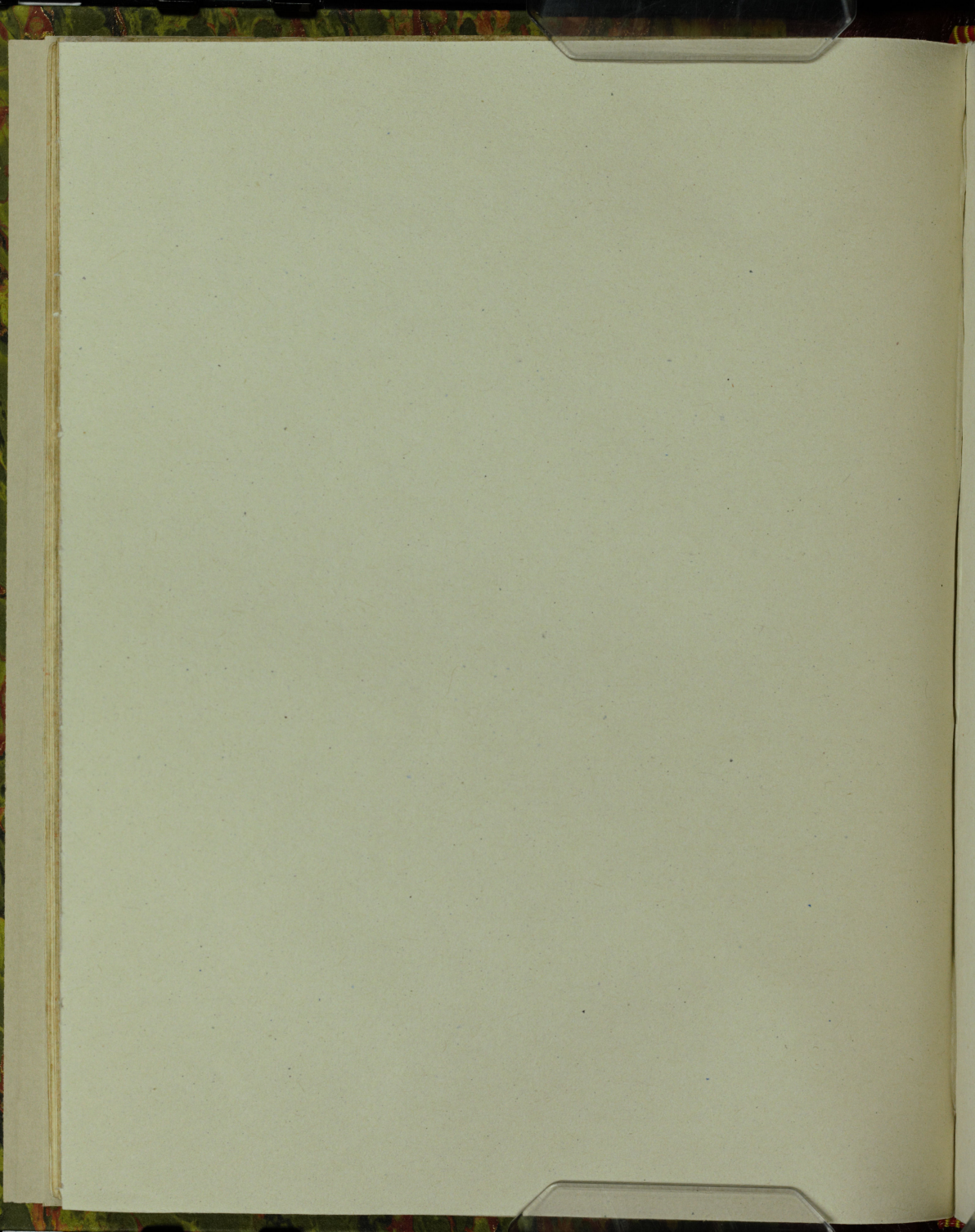
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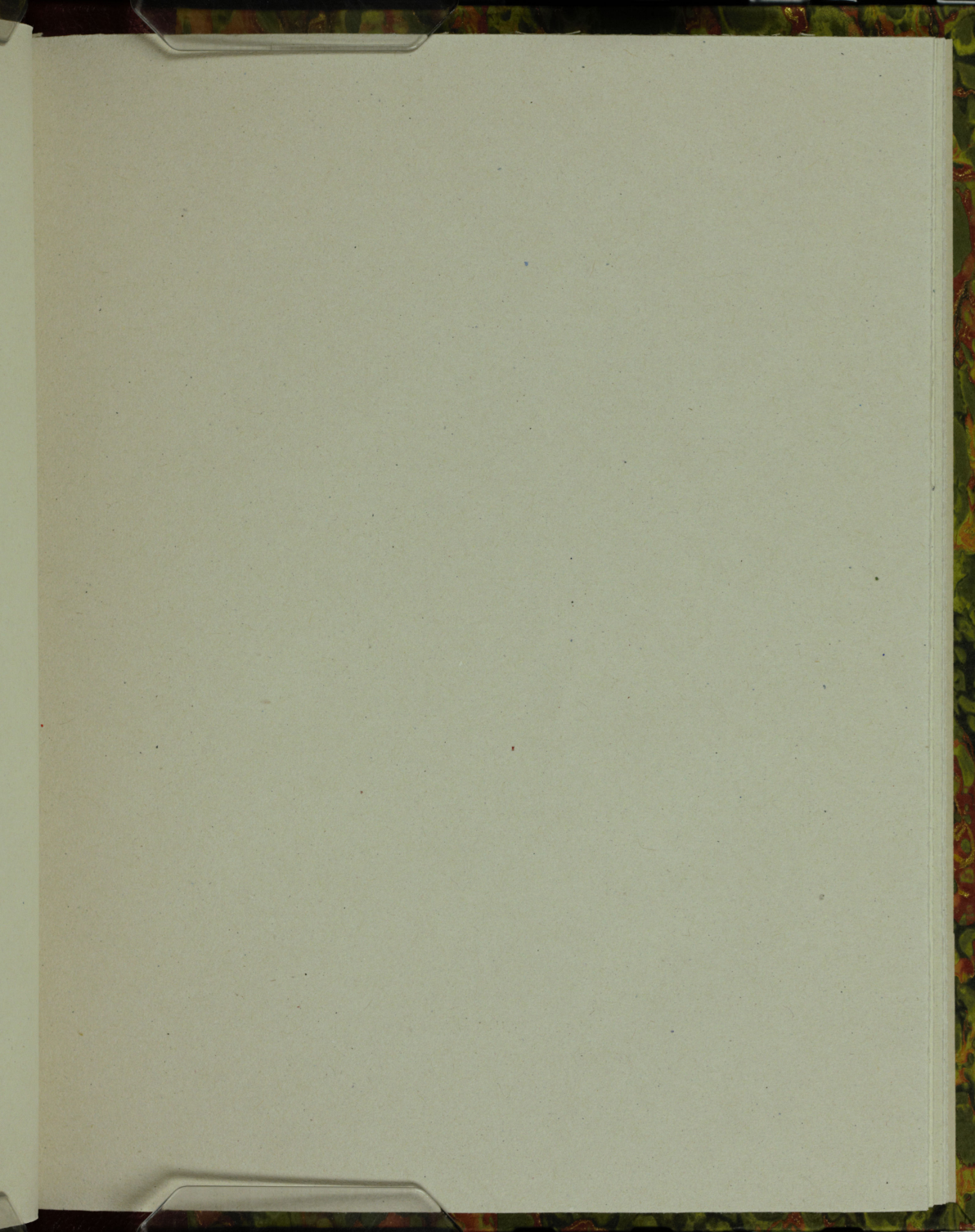
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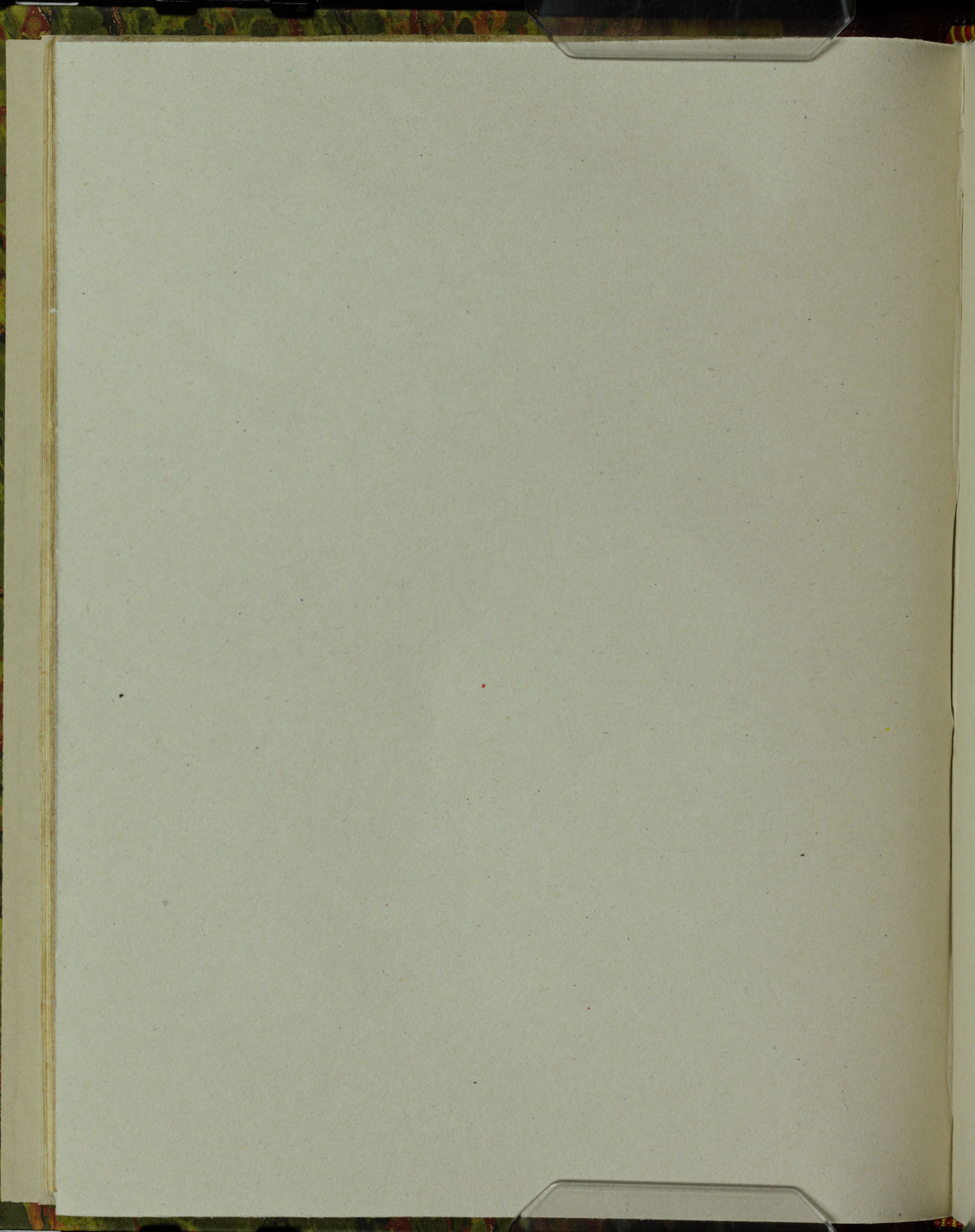
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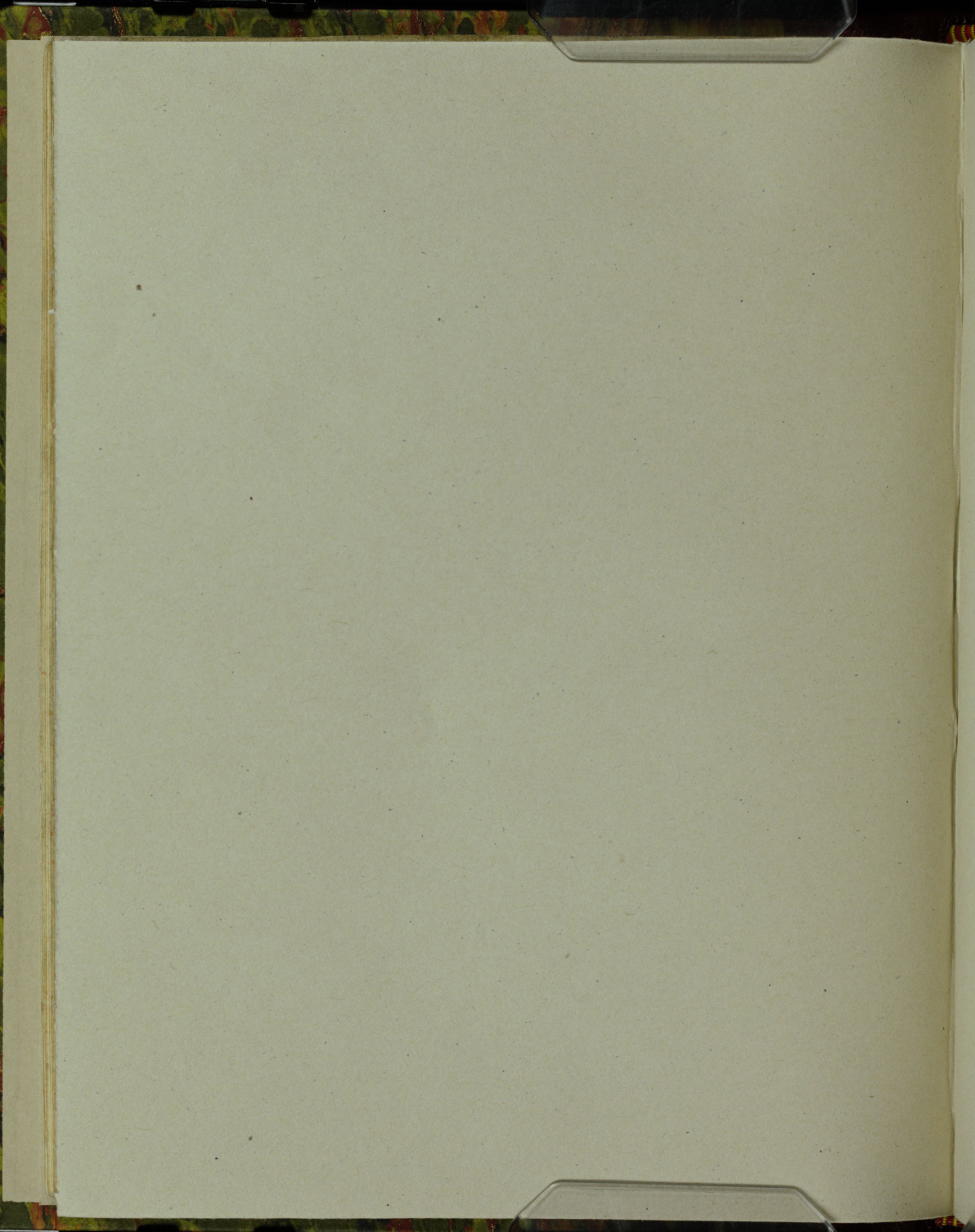
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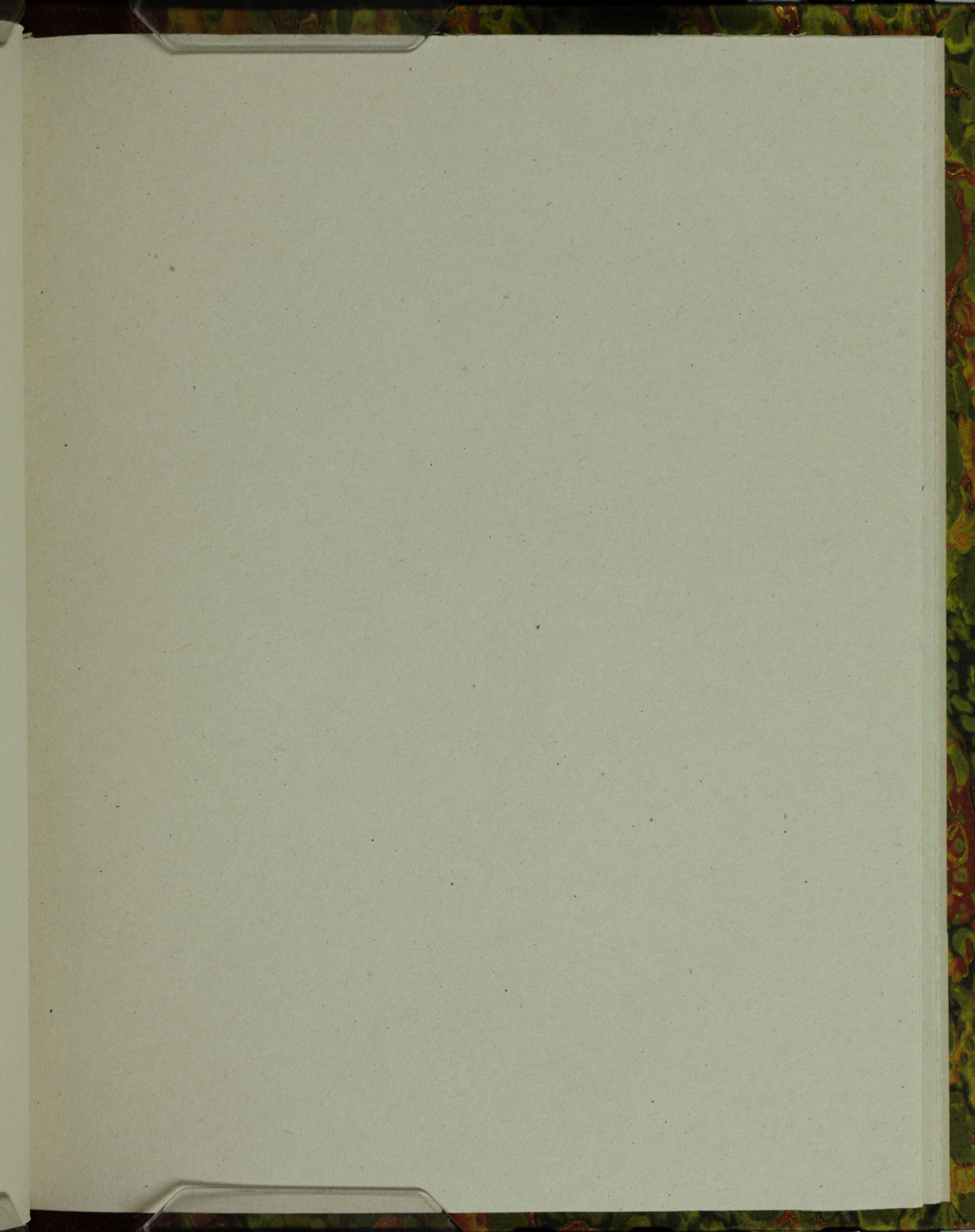
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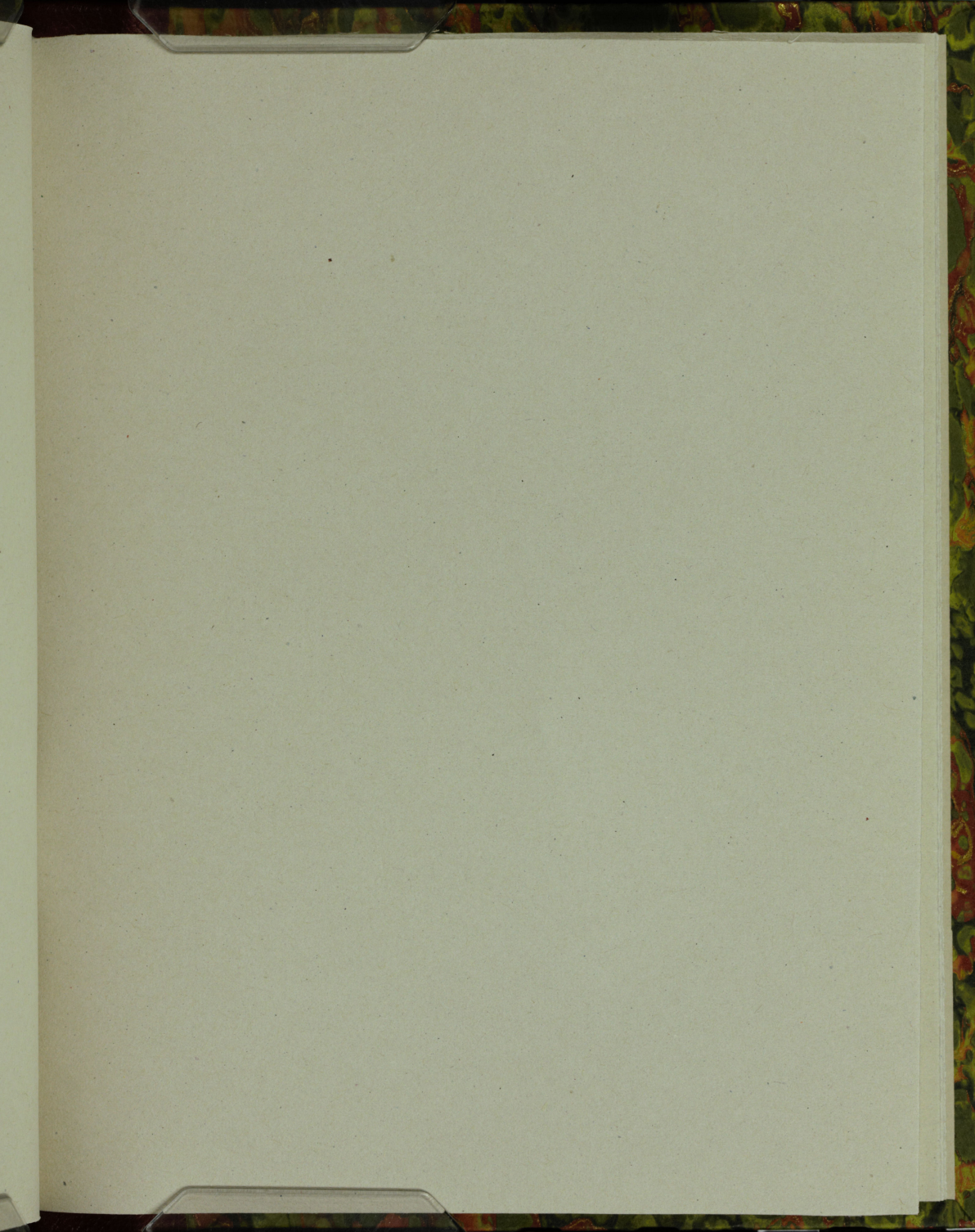


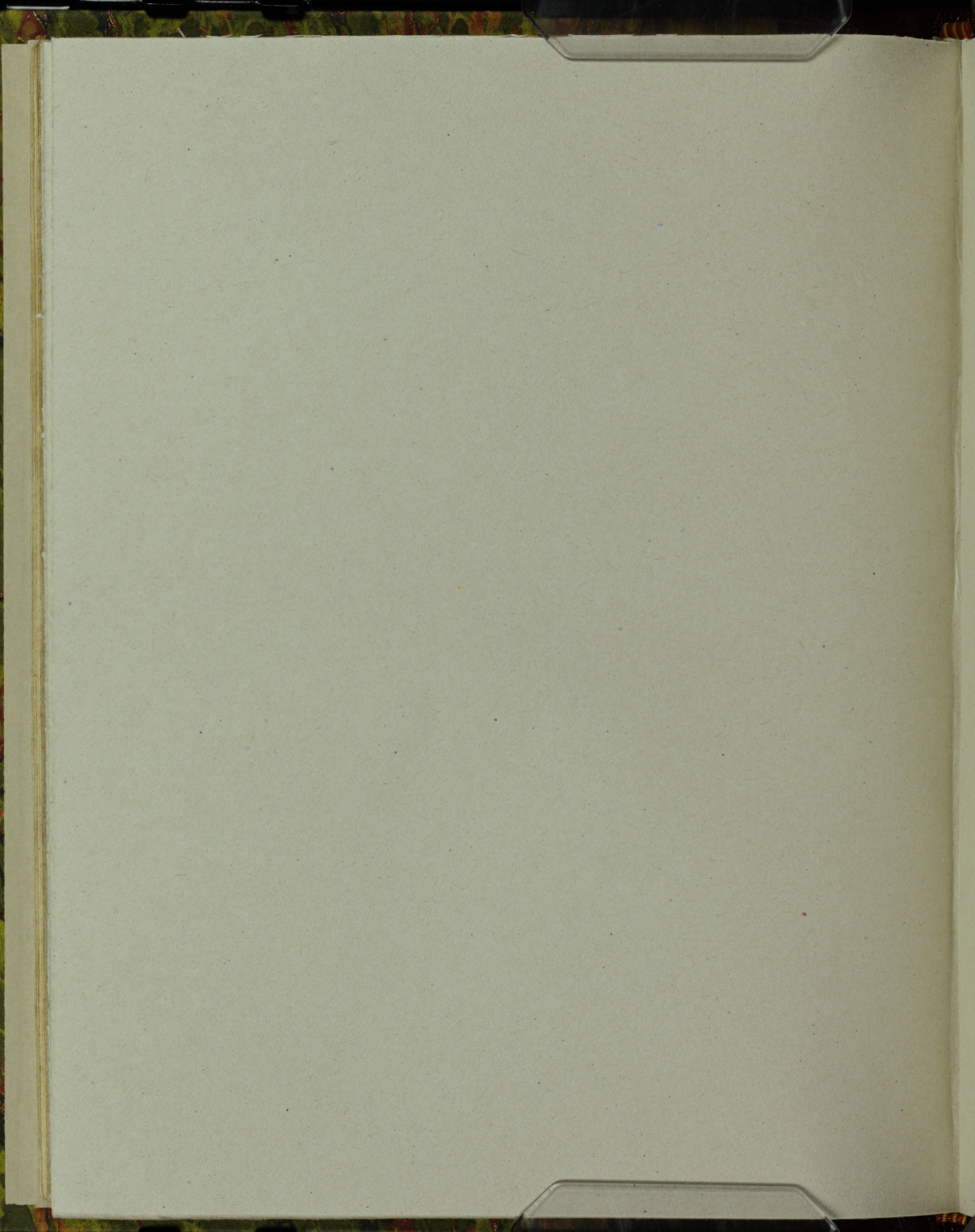




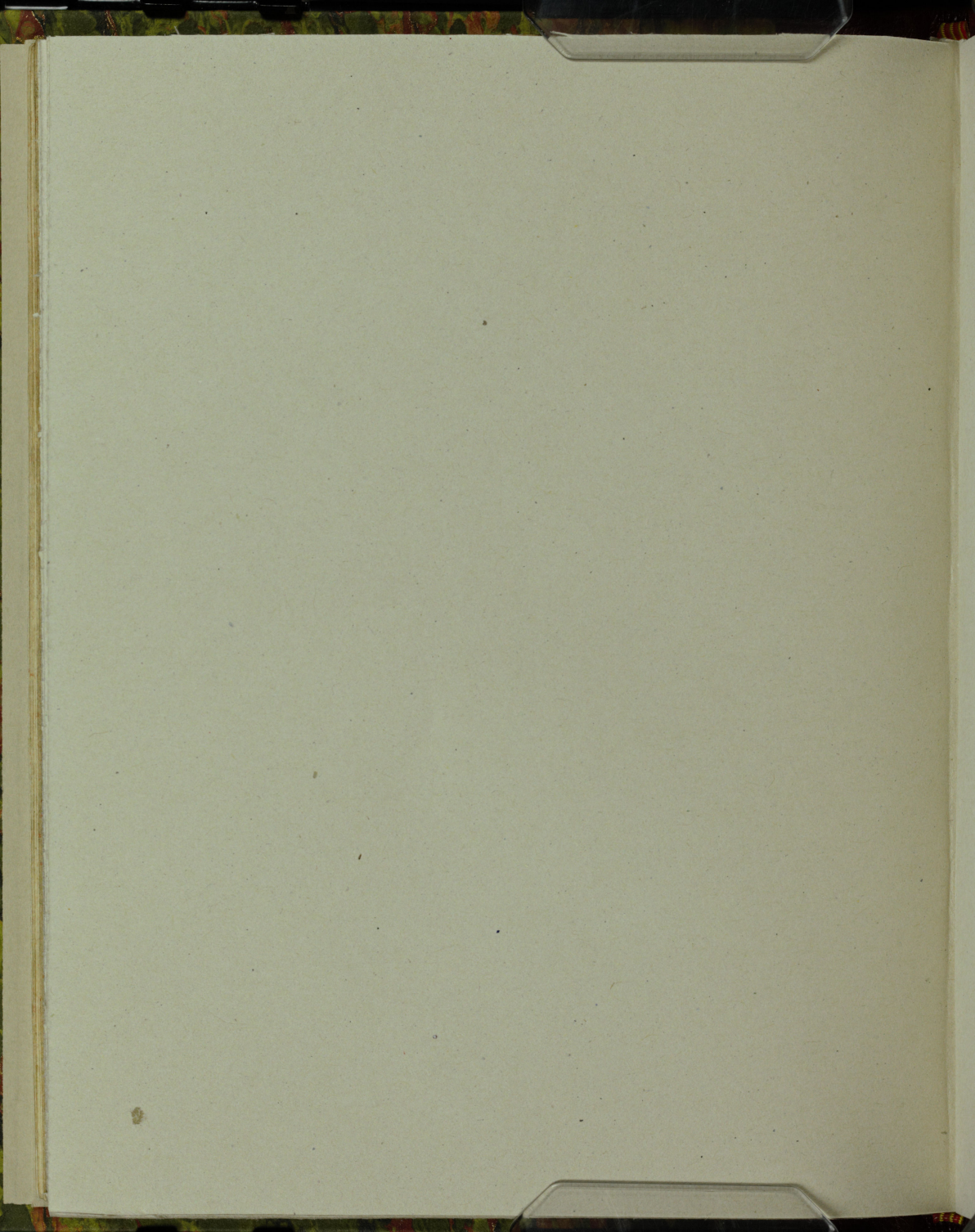


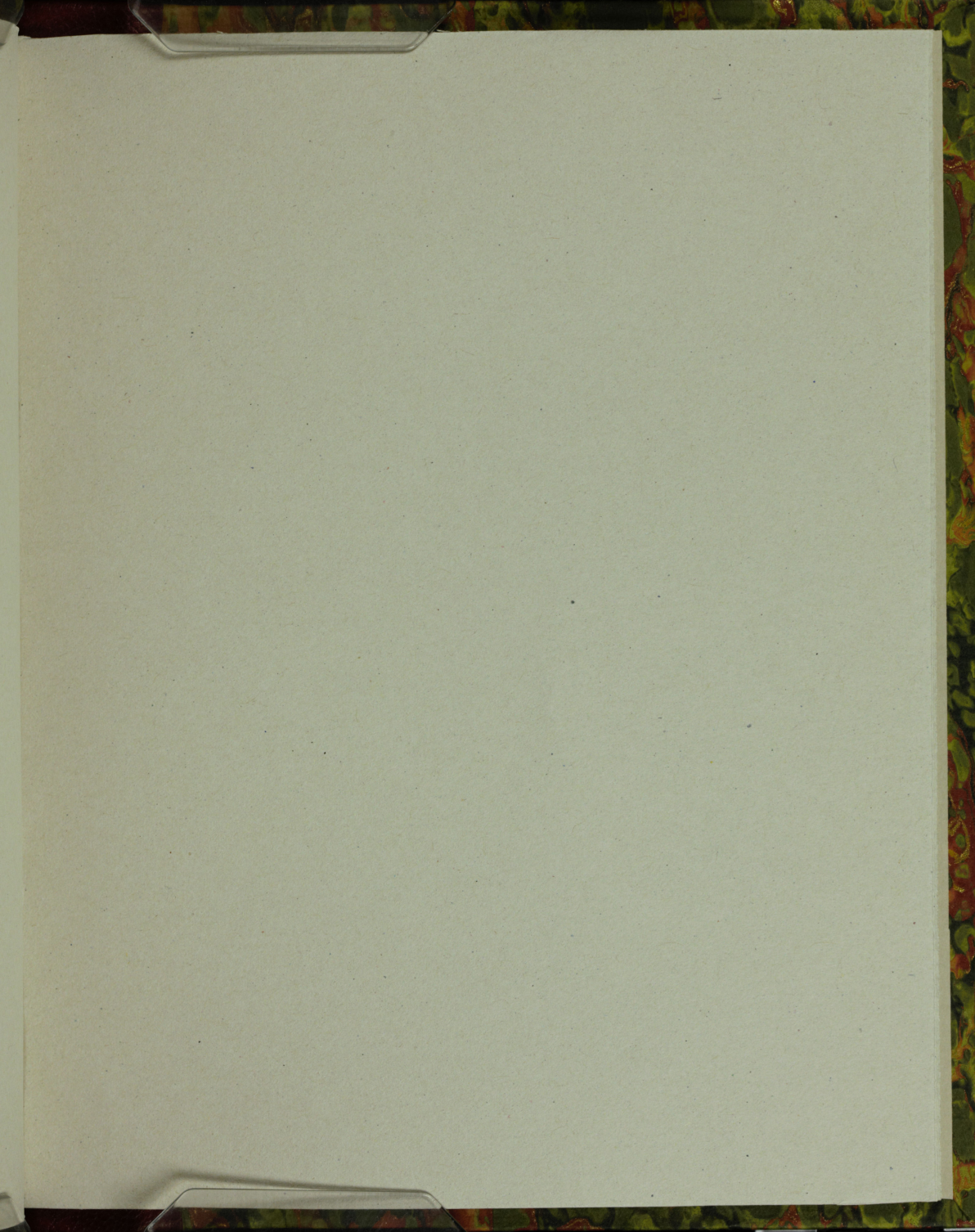


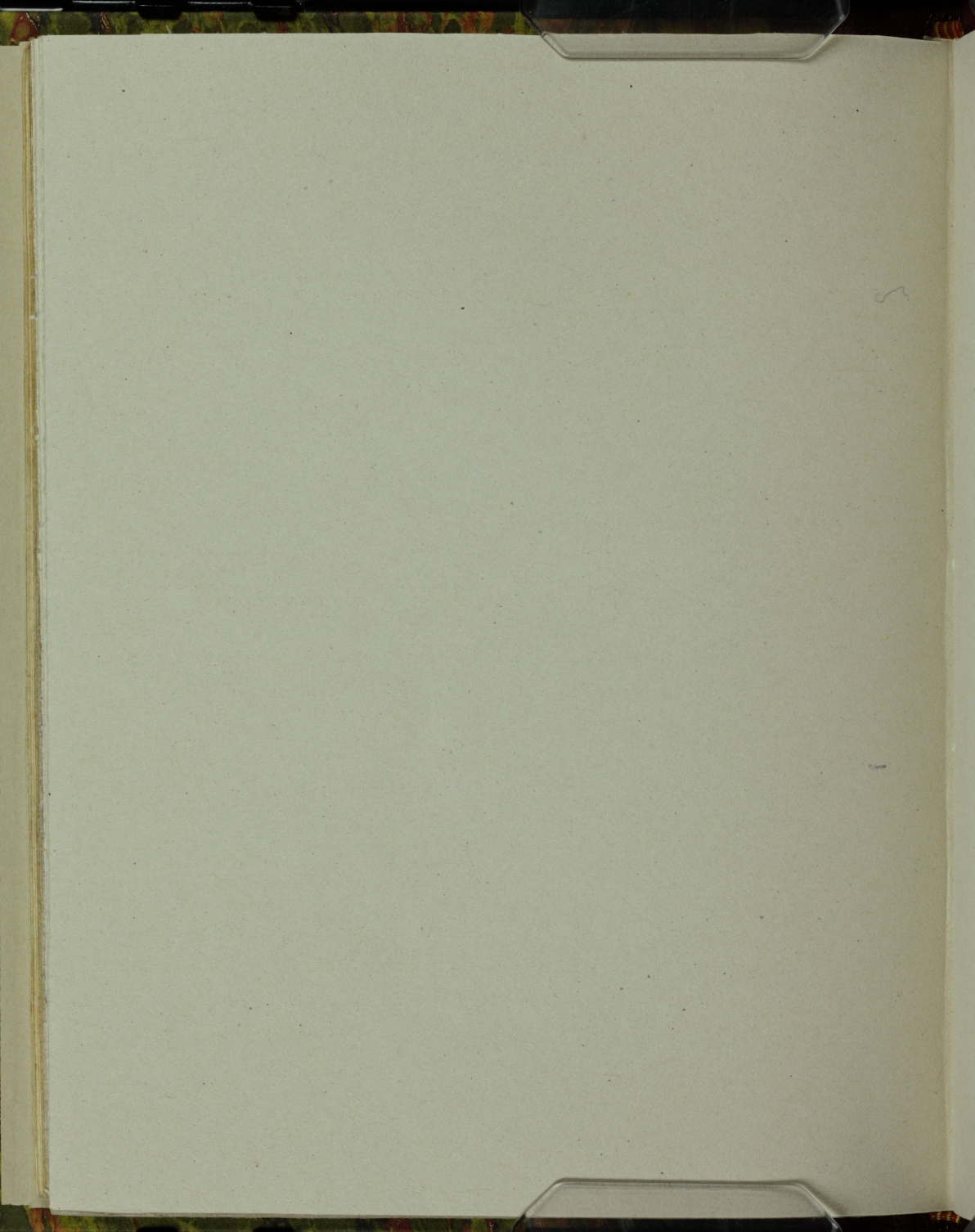


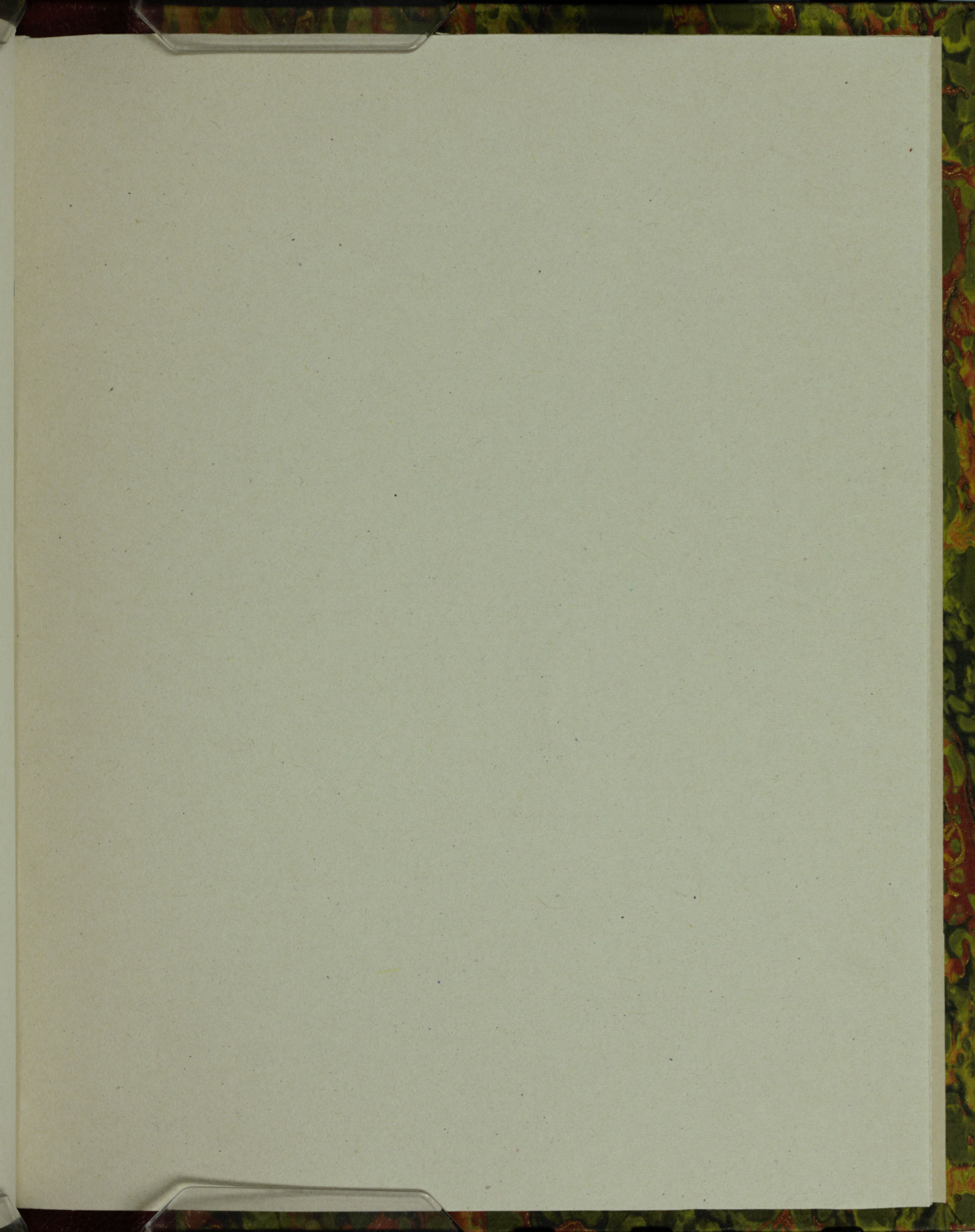


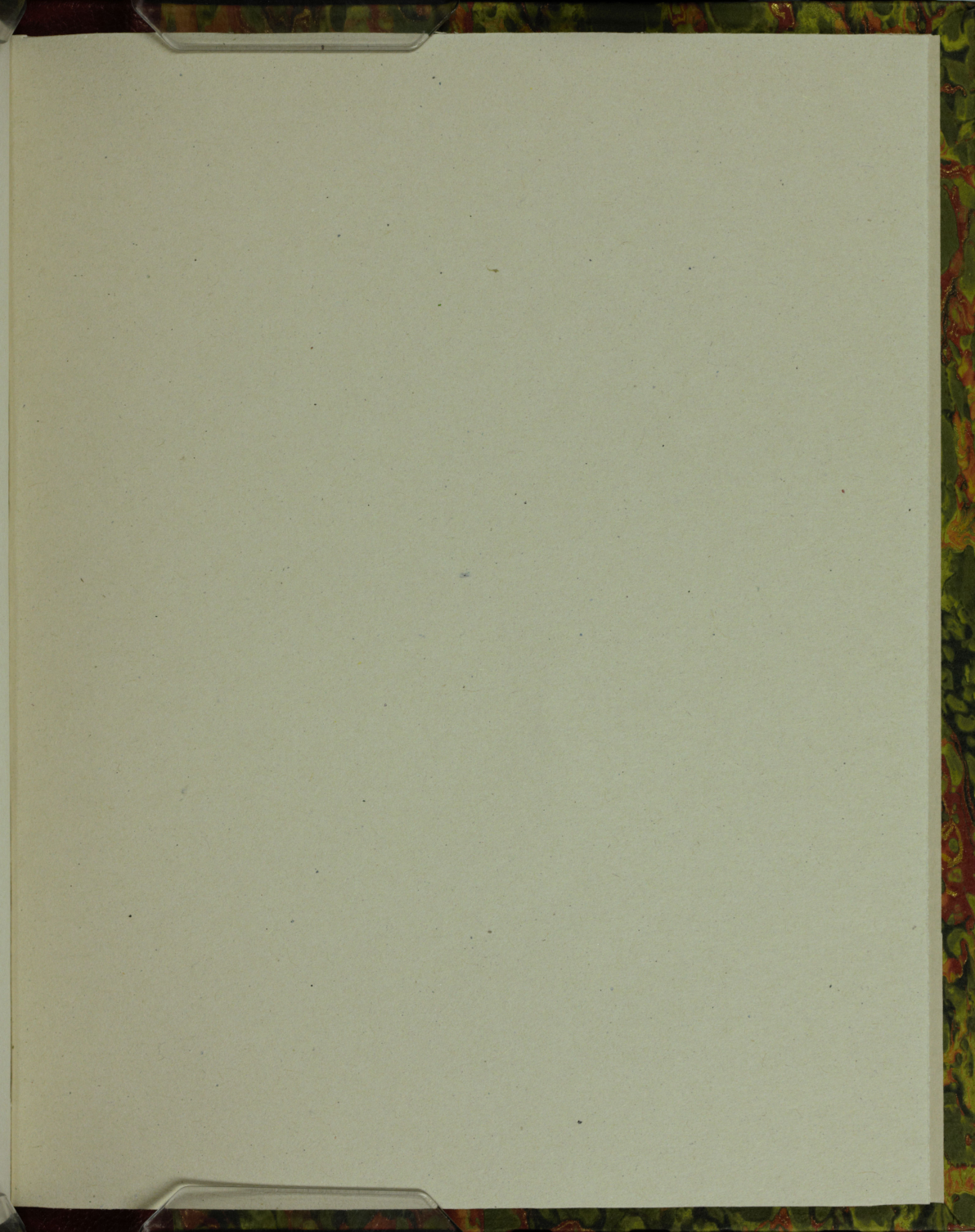












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